5: Harrison D-4 (1912-1924) 1924 M1 Middle East
Bedouin M54

168 if the Bedouins were willing to settle down to that sort
361 of existence.

461 But the Bedouin, even though he knows of these places,
does not care to give up his free desert life for the hard
463 and disagreeable labor of the towns. He is faithful to
552 his camels, and to his goats and sheep if he is fortunate
231 enough to have them. He loves these animals and not
one of them lacks a personal name. The little lambs and
kids will be carried in his arms when the road is rocky
461 or steep. The work of a cultivator, however, he hates,
565 and he will nearly starve before descending to such a level
186 as to engage in it. He looks down upon the townsmen
with a lofty scorn and thinks of their hard labor as unworthy of men, fit rather for animals. This remarkable man regards himself as heaven's favorite, and he exhibits a contempt for the rest of the world and a satisfaction with himself and his life that would be sublime if they were not terribly pathetic.

181 Yet far from being ridiculous this Bedouin of the des-
611 ert is one of the most splendid figures of our time. Out
735 of that fearful poverty which amounts to constant semi-starvation, out of a lack of cleanliness that is continual degradation of the spirit, out of an isolation and an ignorance that make him a provincial in spite of himself, he stands as the world's supreme example of that Liberty, Equality and Fraternity that have been the dream of the ages. Tied down and limited by the lack of all material things, his spirit looks on them with indifference and cheerful contempt and pines away only when immersed in the obese and self-satisfied materialism of the town. He rises triumphant over his environment by the sheer strength of his spirit. Ignorant of all the wis-

1: Raswan T-3 (1913-35) 1947 MD4 Rwala Bedouins MJH

One of the documents the *sheykh* handed to me was a deed of gift and a token of his friendship; the other set forth the pedigree of the colt. Mishal rose to his feet. He took me by the hand to set me on my way, and together we walked far out into the desert. He spoke no word and I made no attempt to break the silence. My eyes were held by the picture of the powerful young stallion which was being led ahead of us by Naif and a slave. Full of fire and grace, with prancing steps, he looked the living epitome of this wild and romantic land.

When some tribesmen rode by on their mares, the young stallion stopped still, his whole body tense, neck arched, and small head held high. His chest quivered as he neighed in long-drawn silvery notes. His uplifted tail flowed out from his croup like a cascade of water. He was surely as magnificent as any of those aboriginal wild horses, which, according to Bedouin lore, Ishmael caught in the Nufud desert. "Black-skinned antelopes (*kubaylan*) they were called of old, by reason of the black rims around the eyes, which make them look as if they had been painted with *kuhl* (pure antimony)."

The *sheykh* at last called to my companions, who had gone ahead, to halt. Looking back, Mishal and I saw the great camp a long way off. The old chief laid his hands in blessing on the forehead of the young stallion, and said to me: " 'Amud,' I have named thy stallion. It is a name of my people. The peace of God be with thee forever."

Then he kissed both my cheeks and the hoof of the horse, and strode back to his tents.

k: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

754 saddle bags with its head out. After this age the baby is practically never washed; and it is taken out of its swaddling clothes only at night and then for only short periods.

The idea underlying the swaddling clothes is firstly, to keep the baby quiet, and secondly, to make it grow strong and straight.

853 The baby is fed at any hour of the day and night, or whenever it cries. It is not immodest for a Badawin woman to feed her baby in

Nattah.

the presence of her menfolk, or even of strange men; and I have often seen women to whom I have been talking, open their front garment and bring out a breast to suckle their infant.

BADAWIN NAMES

103 552 The Badawin frequently name men and places after parts of the human body. Some of the best-known examples are given below.

Places.

Al Sirra—"The Navel"; a hill near Kuwait.

Al Diúd—"The woman's breasts"; a hill in the Neutral Zone south of Kuwait.

Al Nuhaidain—"The maiden's breasts"; two small twin hills in Kuwait.

Kashm al Afri—"The gazelle's nose"; a hill 40 miles north-west of Kuwait.

Dhala'at al Dhaba—"The Hyena's Mounds"; a group of low hills 25 miles south-west of Kuwait.

551 *Men.*

Zib Sahman—"Dog's penis"; cognomen of Khalid al Hithlain, present Shaikh of the 'Ajman.

Ab 'al Kilab—"Father of Dogs"; cognomen given to Naif al Hithlain, late Shaikh of the 'Ajman.

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231 The famous "Petrol" indeed appeared always ready to try his luck
223 with a *hubara*, and I have seen him after killing his tenth bird lie on his back in a fit of exhaustion, and appear to be at the point of death. A small dose of aspirin crushed in water used to bring him round on these occasions.

552 Hawks always bear good names, selected either after famous falcons of the past or after well-known historical heroes, for instance, "Sultán", "Shabíb", "Dhiáb", "Sáhud", "Sádáh", etc.

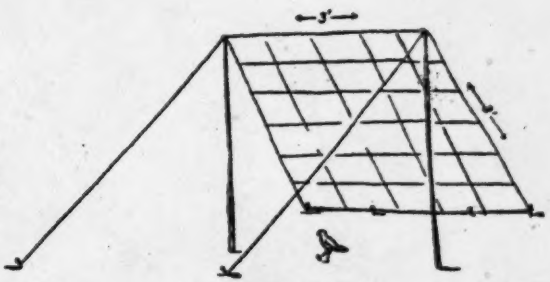
A falconer is called a *saggár*. It takes thirteen days for a good *saggár* to train a year-old hawk. If the hawk is a two- or three-year-old bird, the training period may last twenty to twenty-five days.

223 Hawks are in general called *tair* (plural: *tuyúr*). (Hurr and Sháhín falcons are particular hunting types mentioned above.)

There are two common methods for snaring hawks:

(*a*) The small square net and jerboa or pigeon method.
(*b*) The long narrow net with raven and pigeon method.

(*a*) A very coarse-mesh net of thin light texture 3 feet by 3 feet in size, is erected at an angle of 60° from the ground. The lower edge is pegged very lightly to the ground, while the upper side is supported



Hawk Trap (*a*)

on two light sticks, which are kept in position by two light cords also very lightly pegged to the ground. The net is sloped away from the wind, as the hawk always dives after its prey down and into the wind.

Under the net a jerboa (bounding field rat) or a pigeon is tied by the leg and pegged to the ground.

The hawk, seeing the animal from afar, and not perceiving the

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231 littoral. It would be interesting to have a real expert's views on this question.

The Arabian *salúqi*, like all greyhounds, I suppose, feels the cold of winter very much, and is always given a coat by his owner when the winter season sets in.

Like the Arab horse and camel the *salúqi* is very fond of dates, and will eat them stone and all with relish and apparently no ill-effects.

Sometimes a *salúqi* will turn vicious and start chasing and killing sheep. According to the Badawin there is then nothing for it but to destroy the animal.

I was once asked (1934) by a lady fancier and very well-known breeder of *salúqis* in London if the Arabs kept different breeds of Arabian *salúqis*, in the same way that they have definite breeds of horses. On my return to Kuwait in the same year, I made enquiries on the subject from the shaikhs and many Badawin. I satisfied myself that there were no special breeds or names indicating different species, but that certain tribes favoured the all-smooth type (*a*) and others the silky-eared and fluffy-tail type (*b*).

[552] The following are some of the most common names given to *salúqis* by the Badawin:

Turfa (f.)	Dhabba'án (m.)
Khatáf (m.)	Shihán (f.)
Sulfa (f.)	Najma (f.)
Khazza (f.)	Wadha (f.)

I am told, though I have not been able to verify the story, that at Samarra in Iraq there is a very good strain of *salúqis* known as the "Saglawiyah". These, it is said, are fine big animals rather like Shaikh Hamad's, while the ears and tails of these animals have the long hair mentioned above as typifying strain (*b*). This is the only case that I have come across of a definite name being given to a breed of *salúqis*.

Some of my Shammar friends also make mention of a breed of fine hunting *salúqis* without tails (like the Manx cat), but I have never seen any, nor can I say with any certainty that they exist.

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238 mothers and handing the baby to its dam to suckle, he was calling out name after name amidst the din of mothers' "baaing" and lambs crying for their food. To me it was pandemonium, to Nasir and Faláh an everyday procedure.

Those ewes whose male lambs had been killed for food were given strange lambs to feed, after the latter had had a short drink from their rightful mothers. In this case the rightful mothers had to be forcibly held by Salim whilst their little ones were fostered by another.

The mothers all appeared to recognise their own lambs by smell. The lambs on the other hand did not seem to mind much whether they drank from their mother or from a stranger. It was the mothers who made the fuss.

239 552 In conversation afterwards with Nasir, the shepherd, the latter told me that he named a ewe only when it gave birth to a lamb, not before. The purpose was purely utilitarian. The names saved time at night when the mothers came home. He had names for all the sheep and goat mothers. He could recognise each mother and each baby by the feel with his eyes shut. All were black, but by feeling heads and backs he knew by touch which was which.

This skill, Nasir said, was universal among all the 'Awazim tribes, and among the shepherds of Kuwait and Najd. None of the Iraq tribes or the Muntafiq shepherd tribes named their sheep, nor could they recognise them in the dark.

SHEEP NAMES AMONG THE 'AWAZIM

(1) *Al Hamrah* (The red one).
(2) *Al Suwaid* (The little black one).
(3) *Al Hadaid* (The hairy one).
(4) *Al Shahaid* (The white-shouldered one).
(5) *Al Sugaih* (The one with the white blaze).
(6) *Al Kahail* (Soft black-haired one).
(7) *Al Wada'ah* (The little cowri).
(8) *Al Ziuadah* (The wattled one).
(9) *Al Arshaim* (The white-nosed one).
(10) *Al Hajlah* (The white-stockinged one).
(11) *Al Dahrijah* (The stumpy one).
(12) *Al Suwaidan* (The black one).

233 Sheep which are fat and have plenty of grazing are inclined to get exhausted when the sun grows stronger with the advancing summer.

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232 *hallit* (not found in Arabia). The ear of the sick goat is sliced open at the top end until blood is drawn, and the mixture is well rubbed into the wound. Usually a small ball of the mixture is made and placed under the skin for an hour (the skin being cut and the ball placed underneath, and the skin flap placed over the ball to keep it in position). All goats of the flock, whether known to be infected or not, are treated thus, and if attacked have a good chance of recovery. The disease is highly contagious.

Under the above treatment 50 per cent usually recover. If no treatment is given the whole flock is doomed. The disease reappears in a district every two or three years.

Al Jarrah.—A virulent form of mange. The cure is to cut all the goat's hair off and smear the skin plentifully with an ointment made from gunpowder and clarified butter. This must be done three times to effect a cure. The mange does not attack sheep, dogs, camels or horses, and man is also safe from the disease. Ninety per cent of goats escape if treated in time.

GENERAL REMARKS

233 In the desert goats are chiefly kept for the sake of their milk and hair. The Badawin prefer sheep, but the more well-to-do try to keep a certain number of goats, for goats' hair is superior to sheep's wool for certain parts of their black tents.

In every Badawin hair tent the roof consists of a central broad strip, with two strips of black wool or hair on either side of it. The strip furthest from the central strip is always made of goats' hair, as it is stronger and takes the weight of the *rusg*, or back curtain, better.

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GOAT-NAMES AMONG THE 'AWAZIM

Al Dunjya (no meaning).
Al Sha'ail (The yellow one).
Al Rakuk (The spotted one).
Al Khaim (The white-headed one).
Al Dagheim (The black-headed one).
Al Tawil (The tall one).

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The Goats' Homecoming

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Al Dugugiah (The thin one).
Al Hamrah (The white-tailed one).
Al Bukkah (The small-voiced one).
Al Sayahah (The bleater).
Al Dahmah (The grey one).
Al Hamish (The coarse-haired one).
Al Hass (The short-haired one).

The Town Goat.—Every town in Arabia keeps goats in large quantities. They need less grazing, are hardier and give better milk than sheep. It is a great sight to see the flocks of goats daily leaving Kuwait at sunrise and returning at sunset.

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Every householder, according to his means, keeps one or more goats in his backyard. These are all she-goats and are kept only for milking. A man's social status may be judged by the number of goats he so keeps.

In different parts of the town, so as to be convenient to all, goat herdsmen reside who have a stable or yard where the women bring the family's goats to be taken out into the desert to graze. Goats are assembled about sunrise each day, and the herdsman then drives them (in herds of a couple of hundred or so) out of the town to a distance of some 5 to 10 miles according to the time of the year and presence of grazing. The goats thus get exercise and fresh food daily. At sundown the goats are brought home again, and driven into their yard. This is a common and interesting daily sight in the towns, though a dusty business in summer. Round about the entrance to each goat *Aadrah* or yard, the daughters of the houses, often tiny little girls, meet the herds, pick out their own particular goat and bring it home. Very often the goats leave the herd of themselves and go straight to their homes. They are full of milk, and are anxious to reach their mistress, who at once milks them, and gives them relief. Most of the goats, especially the Berberiyah, have so much milk that they can scarcely walk with comfort.

This daily home-coming of the goats is a familiar and very interesting sight. It is a joy to see the shouting children taking their charges home, and relieving the goatherd of his responsibility at the end of a hard day. Laughter and cries of pleasure are in the air. Little girls